

DHEEQ UL-OFOUQ

Narrow-mindedness

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Introduction

The kuffar (by nature) have very shallow mentalities, for them life is from the date of birth up until the date of death, they don't see anything beyond these boundaries. They are solely concerned with the material aspects of life and see nothing beyond this. Muslims however understand that they have been created for a specific purpose and that Allah (swt) the creator and sustainer of life has assigned us this purpose. Hence what came before and after life is relevant to our life on this earth. We understand that we came from Allah (swt) and to Him is our return, our life/mentality in this world is concerned with the hereafter giving us a much broader and enlightened outlook on life then the kuffar.

We need to make our children feel responsible, we should not kill their motivation or their interests/talents. The Messenger Muhammad (saw) told us to give the children a qunyah (i.e. a nick-name), the Prophet (saw) also used to give children salaam to make them feel responsible. The Messenger Muhammad (saw) once sent Ibn Abbas (ra) with a letter asking him to safeguard it and not to tell anyone (because it was a secret), Ibn Abbas kept it and would not tell anyone what it was, even his mother asked him and he said that ‘...the Prophet (saw) gave it to me and it is a secret.’

Understanding what the prophet (saw) was doing, she told him to keep it safe because it must be important. In fact all the Prophets, prior to receiving revelation, were shepherds from their childhood, this built within them the quality of being responsible through looking after their flock.

Another technique is to train your child by play fighting with him and letting him win and feel proud so that he becomes motivated in doing so for himself, preparing him for Jihad one day.

2. Keeping bad company/friends

The Messenger Muhammad (saw) said:

‘beware of who you keep as your friends, for you will take the Deen of your friends’.

It is important for us to keep good company and be among people that are obedient to Allah (swt) and with people whom we can learn and benefit from. Our behaviour and mentality is affected by the people we associate ourselves with.

3. Ignorance about the purpose of life

If you have no real purpose in your life or if you have not understood your purpose in life then this will also effect your actions and mentality. If you believe *that life is short so enjoy yourself* then this will affect your character. However if you understand that Allah (swt) created you and gave you life for a purpose then you will aim to fulfil that purpose and not you own whims and desires.

4. Ignorance about Islam

Seeking knowledge about the Deen is an obligation upon all, and it is the responsibility of parents to ensure that their children get the vital Islamic education that they need to prepare them for life. This does not mean that you only teach them how to read the Qur’an and how to pray, but also about everyday issues, to build their Islamic mentality and intellectual leadership. For example, if you have a pet cat then show the children the benefits of keeping it, not only will it make them responsible (i.e. by looking after it) but it will keep away the jinn. Cats continuously make *tasbeeh* to Allah (swt), they are also a creation from Allah (swt) subject to death, if you look after them then they will make *shifa* (intercession) for you on the day of judgement. Abu Hurayrah (ra) was praised for looking after them. This type of education can only be given by the parents and will build the children with an Islamic framework of thinking.

5. Ignorance about the enemy

The Messenger Muhammad (saw) said:

“The one who knows about his enemy will help protect himself against any plot”.

It is important to know who your enemy is and to understand the mentality of the enemy and the way that he works. For the children it is important for them to know that in this life the shaytaan is our enemy and that he has many alliances.

6. Ignorance about history

It is imperative for us to know about the history of Islam and the great people that carried it and fought for it. This includes the life of the Messenger Muhammad (saw), his companions (ra), the previous Prophets (as), the great scholars and revivers. For example, Allah (SWT) informs us in Surah al-Qassas about the previous Prophets from the time of Adam (as) and how the kuffar throughout history have tried to destroy the Kabah and attacked the concept of Tawheed (i.e. the names, attributes of Allah (swt)).

7. Having a weak relationship with Allah (SWT)

This is when people either completely dismantle the relationship between them and Allah (swt) by not fulfilling their obligations or when people lose the essence of their relationship i.e. the khusooah. Their prayer, tasbeeh, dhikr has no meaning and is done repetitively without understanding why it is done or without it to benefit them in any way whatsoever.

8. Arrogance – *Al-Gharoor*

This is when someone thinks he knows everything and that he does not need any advice or guidance from anyone. This can apply to the individual just as much as it can apply to a group. This will create a very narrow-minded mentality whereby you believe that you are always correct and can never be wrong.

9. Ignorance about the consequences – *Al-Gafla*

This is when you do actions without taking into consideration the consequences of those actions and the results they may yield. The outcome can be in this life or in the hereafter e.g. if you fornicate and you fail to realise the outcome it will have, in this life you may have an illegitimate birth or contract diseases, in and the hereafter you will be accounted for it and may burn in hell for it.

10. Isolation

If you isolate yourself from the Deen, from Muslims, the Jamah or Ulema then you will become an easy target for shaytaan and will begin to lose your Islamic personality/mentality and understanding.

The Signs of Narrow-mindedness *Al-Mazaaher*

1. Complaining/Moaning

This is when someone continually complains about things, picking on every little detail and making it into a bigger issue than it is. The Messenger Muhammad (saw) said ‘**pray as if it is your last prayer**’, and the one who leads the salah should not prepare himself for leading the next salah, rather he should be concerned with the salah relevant at that moment in time. Hence you do your actions in relation to your current time and place with the bigger aim of the hereafter in mind.

2. Focusing on secondary issues

This is when you concern yourself with outside issues or the branches of a problem and do not tackle the root of it. You should not occupy yourself with things that aren't relevant to you or to your objective. You must deal with the cause of the problem. Otherwise this shows that your understanding is incorrect and that you have failed to understand your aim.

3. Concentrating on minor issues

This is when you keep yourself busy with minor issues to the extent whereby you begin to get frustrated and angry because of them. There was an incident at the time of the Messenger Muhammad (saw) during the treaty of Hudaibiyyah when the Prophet (Saw) put his name on the document as 'Rasoolallah' and the kuffar objected because they said that '...if we thought you were the Prophet of Allah (swt) then we would have had no objection to you...'. So the prophet (saw) agreed to changing this because it wasn't a major issue, rather the main thing was the signing of the treaty, although some of the companions still complained about it.

Nowadays, some people will accept the Taghoot of the rulers and concentrate on dealing with other less important issues.

4. Dealing with symptoms and not the problem

This is when you fail to recognise or to deal with the main cause of the problem and you begin to attack the symptoms of the main cause e.g. some people say that the root of the problem are the rulers and devote their work towards changing these rulers when the main cause of the problem is the Taghoot.

5. Wanting quick results

This is when people want to see quick results for their actions, if they see no results then they become disheartened and begin to question what they're doing. The sahabah asked the Messenger Muhammad (saw), after facing persecution from the kuffar, '...how much longer do we have to endure this? Can you not make dua to Allah (SWT)?' to which the Messenger Muhammad (saw) replied that '**...people came before you who had to endure much more than you, so be patient...**'

The Effects of Narrow-mindedness

Al-Athaar

The effects on the person include:

1. Wasting effort/energy

In Surah Al-A'la Allah (SWT) mentions that the success is for the one with tazkiyyah i.e. the one who concentrates on what Allah (swt) asked of him and does not waste his effort. In Surah as-Shams, verses 9-10 Allah (swt) mentions that the one who has *falah* (success) is the one who does for the sake of Allah (swt) and that the one who does for any other sake is wasting his effort.

During the battle of Badr, Bilal (ra) saw his archenemy Omayyah Bin Khallaf and wanted to get him and remained focussed on preventing him from escaping. Bilal (ra)

was the leader of that battle and chose to use '*ahad-un-ahad*' as the chant of the battle. Bilal chased Omayyah who ran to Abdul Rahman Bin Awf. Omayyah, before the advent of Islam, had a treaty with Abdul Rahman Bin Awf to protect each other's caravan. Bilal still wanted to get Omayyah but Abdul Rahman Bin Awf said that he was under his protection (covenant) now and that he had also dropped his weapon. So Bilal began to shout *ahad-un-ahad* and the Muslims began to gather around him. Omayyah saw that the Muslims were occupied and he saw this as his opportunity to make a run. Bilal saw him running away and chased him until he caught him and killed him. Bilal said to Abdul Rahman that *he was under your protection but then he ran away and came under my sword*. Bilal said that Allah (swt) ordered us to kill the leaders of the Kuffar, Bilal was later praised for what he did.

2. Having frustration/despair

A person may become frustrated and lose heart in what he is doing or his aim in life. He will become de-motivated with the worst being that he will resort to *jahiliyyah*.

3. People will abandon or boycott him

No one will want to associate themselves with him, others will carry the mentality of wanting to be associated with good company and he will not fall into this category. Therefore he will be left alone and isolated with little company.

4. Never having *tawfeeq* from Allah (swt)

Tawfeeq is the help from Allah (swt) to accept our deeds.

The effect of Narrow-mindedness on the Dawah:

1. Giving a bad name/Distortion

The actions of such a person will give a bad name to the dawah because this individuals' actions will carry certain consequences e.g. some so-called *jihadis* are known for their fraud and stealing. Note that this is different to the dawah profile that will be generated when people attack the da'ee for carrying Islam openly and publicly without compromise or dilution.

2. Hijacking the Dawah

This is when people fail to understand the reason for doing certain events and they concentrate on silly mistakes or a bad deed by someone, thus diverting the objective to something else/minor issue.

3. Causing harm to the dawah

These types of people will be detrimental to the dawah if the cause of their narrow-mindedness is not dealt with or abolished from the root.

The Cure for Narrow-mindedness:

I'laaj

1. Islamic nurturing

Give children a good upbringing, make them responsible by giving them experience and by building their maturity.

2. Having good companions/friends

Accompany people of calibre, expertise, scholars etc.

3. To understand the purpose of life

Understand the reality of man, life and the universe, learn the purpose of life and have conviction in it i.e. to seek the pleasure of Allah by fulfilling all his commands and leaving all his prohibitions.

4. Studying fiqh – Islamic Jurisprudence

Know the application of the hukm to your life's affairs so that you are not just learning the Deen as a theory but practising it with full awareness.

5. To study about Islam

You need to know about Islam as a Deen to believe in (Tawheed), to call for (Daw'ah) and to die for (i.e. Jihad). You must know your Islamic duties and responsibilities in order to fulfil them.

6. Study Islamic history

Learn/teach the life of the Messenger Muhammad (saw), his companions, the previous Prophets, past scholars etc. For example Tariq Bin Ziyad, during one battle, ordered his men to burn their 26 ships when they landed ashore, because there were some Muslims who were thinking of retreating from fighting the enemy. The enemy was in front of them and the sea behind them. He then said '...now the choice is yours!'

7. Having a good relationship with Allah (swt)

Continually do good deeds, and fulfil as much of the Mandubaat (i.e. recommended actions) as you can.

8. Study with people of experience and knowledge

9. Study and know the consequences of your actions

Always link everything to the hereafter using enlightened thought.

10. Study current affairs/news